Truth's Principles:

OR,

Those Things about DOCTRINE and WORSHIP, which are most surely believed and received amongst the People of GOD, called

QUAKERS:

VIZ.

Concerning the Man *CHRIST*, his *Sufferings*, *Death*, *Resurrection*, *Faith* in his *Blood*, the *imputation* of his *Righteousness*, *Sanctification*, *Justification*, &c.

Written, to stop the mouth of Clamour, and to inform all who desire to know the Truth as it is in *Jesus*;

By the Servant of the Lord, *John Crook*.

To which is added, Somewhat Concerning the Difference between the Perswasions of REASON, and the Perswasions of FAITH.

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BRITISH MUSEUM

TRUTH'S PRINCIPLES:

OR,

Those things about Doctrine and Worship, which are most surely believed and received amongst the People of God, called QUAKERS.

MAny are the Reports that are abroad concerning this People, not only as to their Practices and Deportments, but also as to their Doctrines and Beliefs. The former, time having in a great measure resolved and worn out, as being *the refuge of lyes* for the ignorant and unrighteous to fly unto; but that stormy and wintry appearance is well nigh *over and gone*, because the Sun is so far risen, *and the true Light so shineth*, that most begin to see, that those reports were but lyes and scandals, raised *as Fig-leaves* to cover the nakedness of other Professions, that begun so manifestly to appear, through the Light that shined in these Peoples *Lives and Conversations*. But though the first be gone, yet the latter still sticks with many, as not knowing what they *hold*, as to Doctrine, some saying they deny *the Scripture*, and *the Resurrection of the body*, and *all Ordinances*, with *the Man Christ*, and *his Death and Sufferings, and imputation of his Righteousness, and faith in his Blood, &c.* Wherefore, for the satisfaction of all that would willingly be resolved, and know the Truth *as it is in Jesus*, I have written this short Account of their *Faith and Belief*; and if it were

poſſible to ſtop the mouth of clamorous tongues, before Sentence be given againſt them by ſome ſignal ſtroke of the Lord from Heaven, which he will *undoubtedly* in his appointed time reveal and make manifeſt, to the *trembling of all hearts* concerned therein, *and tingling of all ears* that ſhall hear thereof, when it ſhall be ſaid to them, *The holy ſhall be holy ſtill; and he that is filthy, let him be filthy ſtill*, Rev. 22. 11.

We believe, that the God of all Grace, hath given a meaſure of Grace, or ſome *manifeſtation of his Spirit* and Light thereof unto all men, according unto theſe Scriptures; *John* 1. 9. *Tit.* 2. 11. 1 *Cor.* 12. 7. *Nehem.* 9. 20. and experiences of all men, who (at ſome time or other do feel ſomething in their *Hearts and Conſcientes*, that doth luſt againſt the fleſh, and the fleſh againſt it, and that *theſe two are contrary the one to the other*, one luſting after evil, which is evil, and the other after good, which is good; the one carnal, the other ſpiritual; the one from the Earth, the other from Heaven, *Gal.* 5. 16, 17.

We believe, By this Gift, Grace and Inſpiration of the Almighty, man only can come to know *the true God* truly; What he is, and how he works in the Hearts and Conſciences of People, to regenerate them and make them bear his Image, according unto 1 *Cor.* 1, 19, 20, 21. *Luke* 10. 21. and experiences of all that ever were *regenerate and born again.*

We believe, that all the Errors and miſtakes about God, and the things relating to his Kingdom, ſprang and aroſe from mens wandring from this Gift of God into their own *Imaginations*; whereby, though they

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thought themſelves wiſe, yet they became fools and erred, *their fooliſh hearts being darkned*, according to *Rom.* 1. not knowing *the Scriptures nor the Power of God*, as it is written, *Mat.* 22. 29.

We believe and know, that this Gift and Grace of God appears in and unto all men, that all may be without *excuſe*, *accuſing* for the evil, and *excuſing* for the good, according to *Rom.* 2. 15, 16. ſhewing unto man *what is good*, and reproving of him in his own Conſcience for the evil, whether thoughts, words or deeds; and that this *reproof of Inſtruction* is the way of Life, *Prov.* 6. 23.

We believe, that as the *true God* and *Eternal Life* is known only by the light of this *Gift* and *Grace*, according unto the Scriptures, from which Light and Spirit of God came the Scriptures, both of *the Old* and *New Teſtament*, as it is written, 2 *Pet.* 1. 21. ſo can they only be *read*, as truly to be *believed*, *fulfilled and practiſed*, in the Light and Power of the ſame; and all that are out of this Spirit, muſt needs be *ignorant and unlearned* in the Apoſtle's ſenſe, *who wreſt the Scriptures to their own deſtruction*, as it is written: for *Peter* and *John* were *unlearned men* outwardly, *not knowing letters*, but inwardly read in the knowledge of this Light and Spirit of God, and *wreſted not the* SCRIPTURES, Acts 4. 13. 2 *Pet.* 3. 16.

We believe, according to the Scriptures, 2 *Cor.* 4. 3. that whereſoever the Power of God is not known within, there *the Goſpel is hid* and unknown *unto them that are loſt, in whom the god of this world hath blinded the minds of them that believe not, leſt the Light of the glorious Goſpel of Chriſt, who is the Image of God, ſhould ſhine unto them*,

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and God ſhould heal them; becauſe it is only by the Light of Chriſt, *the Power of God*, that the Creature comes truly to ſee himſelf in his loſt and undone eſtate; from which ſight ariſeth the true ſence in the heart of the Creature, that makes him cry out of his wretchedneſs by reaſon of the *body of ſin and death*, which neceſſitates him to look out for a Saviour, whom God manifeſteth in and by the ſame Light, *that ſhines in the heart*, on purpoſe *to give the light of the knowledge of the Glory of God in the face of Jeſus Chriſt, God's Image*, whereby God healeth the ſoul. And therefore doth the Devil, *the god of the world*, ſtrive ſo much by the gifts of the pleaſures, profits, vanities, and luſts that are in the world, which he preſenteth to men and women now, as he did to Chriſt in the dayes of his fleſh, when he ſhewed to him *all the world, with its glory*; which glory is, *the luſt of the fleſh, the luſt of the eye, and the pride of life*, what-ever may make this life happy (as it were) in the things that may pride it, or lift it up *to ſit as Queen*. And as men and women take and receive theſe gifts from the *god of this world*, their minds are blinded, becauſe they believe not in the Light, which ſheweth them the vanities of all the gifts of *the god of this world*; which gifts the Devil knows (if they be received) will ſo *blind the minds* of them that receive them, that they will not come to be ſenſible in the true Light of their loſt conditions, ſo as to cry unto God from the deep and true ſence; for then God, out of the depths of his Love and Mercy, could not but *heal them*: and therefore, leſt the true Light ſhould ſhine *into them*, to give them the ſenſible knowledge of themſelves, and God ſhould heal them, the Devil (as *god of the world*, by the

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things of the world) endeavours to *blind the mind* (not the brain-knowledge, but the hearty feeling ſence within in the mind) leſt *the Light within* ſhould ſo ſhine, as God ſhould *heal them*; and all the busſlings of Satan with his gifts, are but to blind the mind within, leſt God ſhould heal the ſoul, that complains to him from the true ſight and ſence of his miſery, as in himſelf.

By this *Grace* and *Gift within*, we believe, that to us *(though in the world there be Lords many, and Gods many) there is but ONE GOD, the Father of our Lord Jeſus Chriſt*, witneſſed within man only by the Spirit of Truth, that manifeſts both the Father and the Son; and yet *theſe three are one, and agree in one*; and he that honours the Father, honours the Son that proceeds from him; and he that denies the Spirit, denies both the Father and the Son, and is *Anti-Chriſt*; but he that believes in the Spirit, and is led by it, is the Son of God, *Rom.* 8. 14. *As many as are the Sons of God, are led by the Spirit of God.*

We believe, the Scriptures bear witneſs unto, and teſtifie of Chriſt; but they ſay the Witneſs of God is greater than them, *the Spirit it ſelf bearing witneſs with our ſpirits, that we are the Sons of God:* for it is not the Scriptures without the Spirit, nor the Spirit contrary to the Scriptures, but the Spirit's diſcovering the Will of God in the heart, or opening of the Scriptures in its own time and way, and not in or by the will of man, but as it ſelf pleaſeth (who ſearcheth all things, even the deep things of God, and manifeſts them unto the ſoul) which giveth the perfect ſound and ſaving knowledge: for ſaid Chriſt, *the Spirit ſhall take of mine, and ſhew them*

them unto you. And as holy men gave forth the Scriptures, 2 *Pet.* 1. 21. ſo holy men, and they only, come truly to underſtand them, and not proud or ungodly men; becauſe their hearts and lives do not anſwer the hearts and lives of thoſe that gave them forth, as face anſwereth face in a glaſs. And this we believe to be the reaſon, why ſo long preaching (by men of corrupt minds, who have and do handle the words deceitfully for ſelfiſh ends and filthy lucre ſake) hath brought forth ſo little fruit, and been to ſo little purpoſe, except to their purſes and bellies: for *had they believed, and therefore ſpoken, and ſtood in God's counſel, they ſhould have profited their hearers,* *Jer.* 23. 21, 22, 23. to the end.

Through this Gift we believe, that Chriſt Jeſus (the Son of God) was manifeſt in the fleſh, in the fulneſs of time. And this we know by the ſame Spirit, by which our Fathers believed he ſhould come; and *Abraham* ſaw his day; by the ſame do we believe he is come, and do ſee his day; as alſo by the Prophets and Apoſtles Writings, which *two fold cord is not eaſily broken.*

We believe alſo, according to the Scriptures of truth, that this *ſame Jeſus hath God highly exalted, and given him a Name above every Name, that whoſoever believes in him ſhall not periſh, but have Everlaſting Life;* and that there is not another Name whereby man can be ſaved, than this Name of Jeſus Chriſt; nor is Remiſſion of Sins to be Preached by any other Name. But as we do not believe that the outward letters & ſyllables are that Name, that are to be bowed to by the outward knee, no more than the letters or ſyllables in the words, *God*, or *Spirit*, ſeeing the Scripture ſaith, Unto God, who is a Spirit, *every knee ſhall bow,* Iſa. 45. 23. but that Name which

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ſaves, is the Power and Arm of God, that brings Salvation from Sin, and makes every ſoul that names it, to depart from Iniquity. This is that Name which was preached, and which is preached through Faith, in which Name remiſſion of ſin is obtained: Therefore was the outward word *Jeſus* given him, as his outward name; *Thou ſhalt call his name* JESUS, *for he ſhall ſave his People from their Sins.* [Mark] *for he ſhall ſave, &c.* So that which ſaves, is the Name which is to be believed in, which is that Arm of God that brings Salvation, *when no eye pities, neither is there any to help*; the Power of God that then ſaves, is that Grace that comes from the fulneſs of Chriſt the Saviour. And without this vertue, *Chriſt* and *Jeſus* are but empty names, 1 *Cor.* 12. 3. *No man can ſay that Jeſus is the Lord, but by the holy Ghoſt.*

We believe alſo, that this *Jeſus* died for, or becauſe of Sin, and roſe again for the Juſtification of thoſe that believe in him, as well as to manifeſt to all the world, that he was the *Son of God*, and that he thereby *ſpoiled Principalities and Powers*, and *triumphed over them openly*, and *led captivity captive* in his own perſon; yet we believe and know, by his Grace in our hearts, that as his name *Jeſus*, without vertue and Power is but an empty word; ſo his Dying, without man's Conformity to his Death, or being planted into the likeneſs thereof, or being crucified with Chriſt (as ſaith the Scripture, *Rom.* 6. 2, 3, 4, 5, 6. *Gal.* 2. 20.) will not profit man, as unto the ſalvation of his ſoul, no more than the naming of his outward name [*Jeſus*] doth at this day make people to depart from iniquity. For we believe, and are ſure that man muſt dye inwardly, as well as Chriſt died outwardly; and muſt be put to death in his fleſh, as Chriſt was in his: for *he that is in the fleſh, cannot pleaſe God*, Rom. 8. 8. *neither ceaſe from ſin*; but *he that is dead, is freed from ſin*, Rom. 6. 7. And yet mans dying unto ſin, and the root and principle of it in himſelf, is ſo far from making void Chriſt's Death in his own perſon, that it eſtabliſheth it to all thoſe ends and purpoſes, for which it was intended of the Father. As the curer which the Phyſician doth, manifeſt and eſtabliſh his skill and ability; ſo doth mans dying unto ſin and ſelf, and living unto God, manifeſt and eſtabliſh the virtue and power of Chriſt's

Death: for as man manifests his being risen with Christ, by his seeking the things that are above, *Col.* 3. 1, 2. so doth he manifest his knowledge of the Death of Christ, by his *being crucified with Christ, and bearing about in his body the dyings of the Lord Jesus*; for as it is not an outward belief, gathered from the letter, that will change the heart and life (though the judgment and opinion it may) so is it not a belief from the history, or letter only, that can give man a saving knowledge of the Death of Christ; but he must have the same *glory and power of the Father* in measure, working in him there, to beget Faith in his heart, that he may believe unto Salvation from his own filthiness and righteousness, as well as confess with his mouth, *Rom.* 10. and must have that *Spirit* in him *quickning his mortal body*, as well as to believe that it was *in Christ, and raised up him from the dead*, Rom. 8. 11. And this man, whoever he be, bond or free, that thus believes the Death of Christ, and its satisfaction to God, as well as its usefulness to man, cannot make it void, nor divide it and its virtue upon the soul that thus knows it, but will say, here is a dying man, witnessing the Death of Christ, and nevertheless the same man living with Christ, and concluding if Christ had not died, man must have perished in his sin; this being the way found out by God to recover him, whereby he knows Christ *and him crucified*, and what the preaching of the Cross of Christ is, which is *foolishness to them that perish*, but to them that are *saved, the Wisdom of God, and the Power of God*, 1 Cor. 1. 18.

By this Gift of God in our hearts, we further believe, That Christ Jesus *rose again from the dead*, according unto the Scriptures, *and sits at God's right hand* in a glorious body; and we believe that our low estates and humbled bodies shall be *made like unto his glorious Body, through the working of his mighty Power, whereby he is able to subdue all things unto himself; and that this mortality shall put on immortality.* For though we believe that Christ Jesus hath lighted every man with his Light, whereby man may come to know himself lost and undone, as before is said; yet therefore is not every man saved, though the *Grace* that appears to all men is *sufficient in it self*; but some have the Grace of God bestowed on them in vain, *not liking to retain*

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God in their knowledge, though ſomething within them ſhewes them what is good; *but they reject the Counſel of God within, or againſt themſelves, to their own deſtruction*, Luk. 7. 30. (ſee the Margent) and yet it doth not follow that the Grace is inſufficient of it ſelf, no more than it follows that Chriſt's Death is inſufficient, becauſe he *taſted death for every man*, and yet every man is not ſaved. Neither doth *Regeneration*, or the believing in the *Light* of Chriſt *within*, make *void* the *Death* and *Sufferings* of Chriſt *without* at *Jeruſalem*, no more than believing the Scripture-teſtimony without concerning Chriſt's Death, makes void the work of Regeneration and Mortification within; but as the Apoſtle ſaith in another caſe, ſo ſay I in this, *For as the man is not without the woman, neither is the woman without the man in the Lord*; even ſo is not the Death and Sufferings of *Chriſt* without at *Jeruſalem*, to be made void and of none effect by any thing within, neither doth the Light within make that of none effect without, but both in the Lord anſwers his will; for though there is and may be a knowledge and belief of what Chriſt did and ſuffered without the Gates, in his own body, upon the Tree, and yet ſin alive in the heart, and the work of Regeneration not known; yet it cannot be ſo where the Light within is believed on, and obeyed ſo as to have its perfect work in the heart, to regenerate and make all things new and to be of God; this man can never make void what Chriſt hath done and ſuffered without. And yet this new-birth, or Chriſt formed within and dwelling in the heart by Faith, doth not limit or confine Chriſt to be only within, and not without alſo; but both within and without, according to the good pleaſure of the Father to reveal and make him known; for *he fills all things, and the Heaven of Heavens cannot contain him*, and yet is he at God's right hand far above all Heavens in a glorious body.

And we alſo believe the *Reſurrection of the Juſt and Unjuſt*, the *one* to *Salvation*, and the *other* to *Condemnation*, according unto the *Judgment* of the *great Day*; and then ſhall every *Seed* have *its own body*, according to 1 *Cor.* 15. 36, 37, 38. which we verily believe: *for if the dead ariſe not, we are of all men moſt miſerable*. But becauſe we dare not be ſo *fooliſhly inquiſitive*, as to ſay,

With what bodies shall they arise? therefore do some say, we deny both the Resurrection of the Body of Christ, and of all that are or shall be dead: But this also is false; for *every man shall be raised in his own order*; but *Christ the first fruits*, 1 Cor. 15. 23. And we believe, they shall be raised with the same bodies, so far as a natural and spiritual, corruptible and incorruptible, terrestrial and celestial can be the same.

We further believe, according unto the Scriptures, concerning Faith, that that *Faith* is only true, which is *God's gift*, and hath *Christ* Jesus the Power of God for its author and object, and is distinguished from the dead Faith by its fruits: for though in description and definition they may carry a resemblance, yet in nature are as different as a living man is from a dead, which wants not form or shape, but life and power. So saith the Apostle *James*, *As the body without a spirit is dead, so is Faith without Works*; even so is that Faith which stands in the wisdom of words, and not in the Power of God: by the one, man is kept in captivity to the world and the things of it, but by the other he hath *victory over the world*, 1 Joh. 5. 4. and the *Seal* and *Witness* thereof in his own *heart*, whereby it is *purified*, and God is seen; for *the pure in heart see God*, Mat. 5. 8. This Faith differs men now, and their Worships, as it did *Cain* and *Abel*; for, *by Faith* Abel *offered a more excellent Sacrifice than* Cain, *Heb.* 11. By this living Faith, *Abel* saw beyond the Sacrifice unto Christ the first-born of God, beyond the *firstling of the flock*, which he offered, and therefore God had respect unto *Abel* and his Offering; but God rejected *Cain* and his Offering, though he had Faith to believe it to be his duty, yet sticking in the Form, and not flying on the wing of Faith unto Christ the *One Offering*, he missed the mark, as all have done ever since that have gone in *Cain's* way of worshipping, as well as killing men about Worship. But we believe that Faith to be onely true and saving, that flyes over self-righteousness, as well as filthiness, unto the Fountain of Life in Christ; which Faith hath nothing of man in it, but is *as the breath of Life by which the Soul lives*; not a bare assent to the truth of a proposition in the natural understanding, but the Soul's cleaving unto God, out of a naturalness between Christ and the Soul; and so lives rather by relation,

tion, than bare credit or desperate adventure and hazard; not looking at its doing to commend it, but God's love and bounty in Christ the Light, to receive it; and yet Holiness is its delight, and he can no more live out of it, than the fish upon the dry land.

We believe that this *Faith* keeps the mind *pure* and the heart *clean*, through the *sprinkling* of the *heart*, from an *evil conscience*, by the *Blood of Jesus*, which remits the Sin and justifies the Soul, through the vertue of this Blood received into the heart by this living Faith, which receives all its power and vertue from Christ, in whom it abides as its root and object, whereby *Justification* is witnessed *from Sin, not in Sin*, Rom. 6. 22. *But now being made free from Sin, and become servants unto God, you have your fruits unto Holiness, and the end Everlasting Life.*

We believe that *Justification* and *Sanctification* are *distinguished*, but not *divided*: for as he that sanctifieth and justifieth is one, so do these go together; and when the Soul hath the greatest sence of Justification upon it, through the vertue of the Blood of Jesus by the living Faith, then is it most in love with Holiness, and at the greatest distance from Sin and Evil; and whenever there is a failing in Sanctification, there is also some eclipse of Justification in the eye of the Soul, until Faith hath recovered its strength again, which it lost by Sin's prevailing. For, as the furthest and cleerest sight is in the brightest day; so is it with the Soul, when it is most in the brightness and beauty of Holiness, its Justification appears most glorious, and its Union and Communion most sweet and lasting; and so, like two twins, as they are much of an age, so they are like one to the other; and *what God hath joyned together, let no man put asunder.*

We also by this Light believe, that acceptance with the Father is only in Christ; and by *his* Righteousness made *ours*, or imputed unto *us*: not by the creaturely skil, but by the applicatory act of God's gift of Grace, whereby the soul feels the difference between self-applying by its own Faith, and God applying by his Spirit, and so making Christ unto the Soul, *Wisdom, Righteousness, Sanctification and Redemption*: So that we believe and are sure, that there is a great difference between

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Imputation, as it is the act of man's ſpirit, and as it is the act of free Grace, without man's forcing. And ſo we diſtinguiſh between Imagination and Imputation, between reckoning or imputing that is real, and reckoning or imputation that is not real, but a fiction and imagination in the creaturely will and power. And becauſe we are againſt the latter, we are clamoured upon, as if we denied the Imputation of Chriſt's Righteouſneſs; when it is only unto thoſe, that are not made righteous by it, *to walk as he alſo walked*: For, as the Scripture ſaith, Is it not he that ſaith he is righteous by the imputation of Chriſt's Righteouſneſs, but *he that doth Righteouſneſs is righteous, as Chriſt is righteous*, 1 *Joh.* 3. 7. he that believes otherwiſe is deceived. And yet it is not Acts of Righteouſneſs, as done by us, nor as inherent in us, as acts, by which we are accepted of God, and juſtified before him; but by Chriſt the Author and Worker of thoſe acts in us and for us; whereby we know that we are in him, and he in us, and we hold him as our Head, into whom all things are gathered together in one, even in him.

We further believe, that God is only to be worſhipped, and not any likeneſs that man makes unto himſelf of God, from any view, ſight or knowledge that he hath had of him; but in every act and ſervice, man is to know what ſubſtantially, as well as whom ſpeculatively or notionally he worſhippeth, as it is written, Joh. 4. 22. *Ye worſhip ye know not what: we know what we worſhip; for Salvation is of the Jews.* And he that thus worſhips the Father, honours the Son by the ſame Spirit, which is one with the Father and the Son; in which Spirit only God is worſhipped, according to the form of its own chooſing and manifeſting of it ſelf in and by, according unto the good pleaſure of the Father, who is a Spirit, and limits man unto the Spirit's form, but allows not man to limit the Spirit unto his form, though it be not of his inventing originally, but of the Father; yet man muſt no more limit God unto it, than he could command God to appear in it at firſt: For as he choſe it himſelf, ſo he hath reſerved liberty to leave it at his pleaſure, *who works all things after the counſel of his own Will, which he hath purpoſed in himſelf*, that the gift of the knowledge of the *Myſtery of his Will*, might for ever be acknowledged to be of his Grace, and

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from the Riches of the Glory thereof, according to *Epheſ.* 1. and man be bound, but God free; man bound to wait in the Light for God's Movings, but God free to move in whom, to what, and when he pleaſeth: then man is to go when he ſaith go, and come when he ſaith come; and *ſuch Servants do ſerve him*; and then there is no more curſe, as in the dayes of *will-worſhip* and *voluntary humility*, *but the Throne of God and of the Lamb*, *Col.* 2. 18, 23. *Rev.* 22. 3, 4. and *they ſhall ſee his Face, and his Name ſhall be on their foreheads.*

We believe alſo, that this Worſhip is ſpiritual (and not carnal) in all its Parts and Ordinances, and not to be impoſed by any outward force, but performed by the inward leadings of God's Spirit, according as the holy men of God were led and guided in the dayes paſt, who gave forth the Scriptures; all impoſitions of Worſhip outward, being only enjoyned under the *firſt Covenant*, that made nothing perfect, *until the time of Reformation*, ſpoken of, *Heb.* 9. 10. But Chriſt being come, there is an end as well of ſuch Impoſitions, as of the *Meats and Drinks*, *and divers Baptiſms and carnal Ordinances*, they being all but temporary, and in order unto an end; but all to vail to Chriſt, the ſum and ſubſtance of all, [*the firſt*] pointed at by all, and [*the laſt*] ending of all, *the Amen*. And he that thus worſhips God in Chriſt, his Ordinances are ſpiritual and not carnal, and his Faith carries him beyond his Works, with *righteous Abel*, and preſerves him that he is not drowned in the form, like *Cain*; neither falls he ſhort of the Glory of God, nor of his aſſurance of Acceptance with him.

We believe there is one Baptiſm neceſſary unto Salvation, *Epheſ.* 4. 5. *One Lord, one Faith, one Baptiſm.* And this Baptiſm is Spiritual, of which *John*'s Water was but a figure, *Joh.* 1. 31. *That he ſhould be made manifeſt to Iſrael, therefore am I come, baptizing with Water*, ſaith *John*: and 1 *Pet.* 3. 21. *The like figure whereunto, even Baptiſm, doth alſo now ſave us; not the putting away of the filth of the fleſh, but the anſwer of a good Conſcience towards God, by the Reſurrection of Jeſus Chriſt.* This one ſpiritual Baptiſm into the Name of Jeſus Chriſt, is that which ſaves; the Water being but a figure, that Chriſt might be manifeſt to *Iſrael*, who had divers Baptiſms impoſed on them,

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until the time of Reformation; but Christ the Substance being come, the Shadows fly away. And yet where ever any are commanded now by the same Spirit that commanded the Believers to be Baptized in the days past, either for the furtherance of the Gospel, or tryal of their Faith, we judge them not. But this obedience is very rare to be found, and we could heartily desire, that all would consider seriously, whether Litteral sayings observed onely by outward reading, hearing by the ear, or inward impulses upon the heart by the Divine power, are the motives unto obediences in this kind. And if honesty and uprightness of heart may be heard, we believe and know, the many dead souls every where, notwithstanding their Baptisms, will be as so many witnesses against them, by their groveling upon the earth, as so many slain and *killed* men by the *Letter*, while the Spirit's quickenings have not been known in the true Baptism into death. For we find by daily experiences, that most men and women live like *Pharaoh's lean kine*, onely to eat up the fat, and to envy those that are not so lean-soul'd as themselves.

We believe also, that as there is one true saving Baptism, so is there one Bread or Body of Christ, which all the Saints do feed upon; and though they be many as to persons, yet their Bread is but one, and they all in it but one Bread. And this we believe is *the flesh that came down from heaven*, Joh. 6. 53. Though the outward *Jews* now, as then, murmur at him because he said, *I am the Bread which came down from heaven*, vers. 41, 42. But Christ, (*vers.* 45.) to stop their murmuring, tells them, that the knowledge of this mystery was only revealed unto them whom God (and not man) teacheth; and no more than are *taught of God*, can set seal and subscribe unto this *truth in Jesus*: though we believe also, that Jesus did take outward Bread and brake it, and gave it to the Disciples, as the Scripture saith; and this was a figure of his Body (that was to be pierced and broken upon the Tree) and a shew, to shew forth his death until he came. And we believe he did arise again, and appear unto his Disciples; *And all that believed were together and had all things common*, &c. *And they continuing daily with one accord in the Temple, breaking bread from house to house, did eat their meat with gladness and singleness of heart, praising God, and having*

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favour with all the People, Act. 2. 44, 45, 46. 47. And we believe that the Apoſtle in 1 *Cor.* 11. 20. ſaith true, where he ſaith, *When ye come together therefore in one place, this is not to eat the Lord's Supper.* And all that he ſpeaks in that Chapter, is not to perpetuate that outward breaking of Bread, otherwiſe than as the Believers did, that were *filled with the Holy Ghoſt in ſingleneſs of Heart*, as before is ſaid; and yet we judge not thoſe who break outward Bread and drink outward Wine, being commanded ſo to do; and put in remembrance thereby of the body and blood of Jeſus Chriſt, by *the remembrancer*, *the ſpirit of truth*, which is appointed by the Father to lead into all truth. But to do it by imitation, or tradition only, (as moſt do it, if not all at this day) we know it is not an offering unto God in righteouſneſs, neither do we believe this to be the *communion of the body and blood of Chriſt*; and yet, *the eating of the fleſh, and drinking of the blood of Chriſt*, we believe man muſt know and witneſſe, or he hath *no life in him*, *Joh.* 6. 53, 54, 55. And we believe that many are ſtriving now in their Spirits as the *Jews* did, *verſ.* 52. ſaying, *how can this man give us his fleſh to eat?* And not onely the *Jews* but many of his diſciples ſaid, *This is an hard ſaying, who can bear it? verſ.* 60. and at *verſ.* 63. he tells them, *It is the Spirit that quickens, the fleſh profiteth nothing; the words that I ſpeak unto you, they are Spirit, and they are Life*; and he that hears and underſtands theſe words, that are *Spirit and Life*, will not be offended at what I have ſpoken of *the fleſh and blood of Chriſt.*

By the ſame Spirit and Grace we believe, that Prayer is an Ordinance of God when performed by his Spirit, in its words (and not thoſe *which man's wiſdom teacheth*) or without words, *by ſighs and groans which cannot be uttered*, and theſe ſo often as the ſpirit it ſelf pleaſeth. But the Form without the Spirit, whether it be by words of other mens framing, or words of a man's own ſpirit, according to his will, time and manner, this is not the Prayer that *prevails with God.* And we believe there is none ſo weak and infirm, but this Spirit profers its help at ſome time or other, though man regardeth it not. And the more man's mind is gathered within from all viſibles, the more he comes to be ſenſible of the movings and ſtirrings of this Spi-

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rits in its secret cryes to God, answerable to the wants of that man or woman, in whom it moves and cryes. And by due watching thereunto, we believe and know, *the Spirit of prayer and of adoption, that cries unto God*, comes to be discerned and distinguished from a man's own spirit and will.

We believe by the same gift of Grace, that there are *several Ministrations, and several Operations*, according to 1 *Cor.* 12. and all *by the same Spirit*, as before the Law, and after the Law, by *Moses*, and after by *John* the Baptist, and Christ, and his Apostles; and in all these, the Ministration had acceptance with God through the management of the Spirit, and its rejection and dislike of God for the want thereof. And by this Spirit were the Scriptures given forth, and did the holy men of God Speak, Prophecy, Preach and Pray as they were moved; and for want of it, *the Letter did, and doth kill.* And for the further appearance and pouring out of this Spirit, answerable unto the work and service that God had for them to do, they were to wait, as Christ commanded his Disciples to do at *Jerusalem*, to receive *the Promise of the Father:* For, by this Spirit he that speaks, speaks *as the Oracle of God.* And therefore, as it was the practice of the People of God in old time, to wait for the moving and stirring of this Spirit, that they might speak, *as it gave them utterance*, in the *evidence and demonstration* thereof; so do this People (called *Quakers*) now; and according to its moving in their hearts, they minister, according to the signification of the Spirit, whereby they understand, both what and when to speak, and when to be silent; as also, who they are that minister and speak in their own wills, *above the Cross of Christ*, which the Apostle was careful always to be in subjection to, lest he should make it void, by speaking the *words which man's wisdom teacheth*; and therefore as the Saints did, so *we do believe, and therefore we speak*: and such Preaching and Speaking in faith, as well as Praying in faith, is acceptable unto God as his Worship, and not otherwise.

And we further believe by the same spirit, That the sum of all Religion, according to truth, and the signification of the word [Religion] is, *Man not at liberty in his will, but bound again unto God by his having given to him, by the light of Christ within, the true sight and knowledge of himself as in himself, as lost and undone*

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for ever, and from this ſight a true ſence to ariſe upon and remain with him; from whence ſpring unutterable groans and crys unto God, under the weight of the burden and wretchedneſs, by reaſon of the body of ſin and death; and then when there was none to help or pitty in this ſtate, then is Mercy ſhewed in Chriſt the Arm of God, which is revealed as an help, neither ſeen, nor known, where, how or when to come at it, or meet with it: And this begets in the heart of that man and woman, in, and unto whom it is thus revealed, thanks and praiſes unto God, for this *gift* and *revelation* of his *Son*, in this needful time, whom the ſoul ſees to be the gift of *eternal Love*.

And we believe and know, upon this *love* and *faithfulneſs* of God, is founded, built and eſtabliſhed the *everlaſting Covenant* (whereby not onely all men may be ſaved, for its *ability*, but ſome ſhall be ſaved becauſe of its *prevalency*) *which is not like to the Covenant which he made with our Fathers*. And although *all mankind* is not ſaved, yet it is not becauſe either of *inſufficiency* in this *Covenant*, or becauſe of the weakneſs of the grace that appeares in and unto all men; but becauſe of man's will, *loving death and chooſing his own deluſions*, whereby *his deſtruction is of himſelf*, and God *clear* of his *blood* in the free tender of his grace, gift and *ſtriving* of his Spirit within him. For we know aſſuredly, according to the Scriptures of Truth, and experience of all ſouls that ever were truly converted to God, that though *by Grace man is ſaved, not of himſelf*, but *by the free gift*, yet as the old world did, and thoſe rebellious *Jews* ſpoken of *Acts 7.* who, as did their Fathers, ſo did they, *always reſiſt the holy Ghoſt*, ſo do men now. And yet in the tender of this grace and ſtriving of his Spirit, the Lord is a God ſo hiding himſelf in the management of this ſtriving and miniſtration of his ſpirit, as if it wholly depended upon man's choice and conſenting, that man's will, as to him, is (as it were) free in rejecting or accepting, *Life and death being ſet before him*; whereby in the wiſdom of God, the propenſity of his Nature, as it came out of the hands of his Maker, hath an advantage by this dealing of God, to put forth it ſelf; ſo that man is as free in the choice, as he is in the refuſal of the tender of mercy and help, and that with an *equal indifferency*, as it appears to him in this ſtate; notwithſtanding

ſtanding afterwards, in the further growth in this grace, and knowledge of Chriſt, he ſees clearly and convincingly, that the Grace (that wrought hiddenly from his ſight and knowledge in the firſt working, tender, and miniſtration of God towards him) gained his conſent through its own prevalency in the Love of God; by which ſight and ſence *ſelf* comes to be *abhorred*, and the *free Love* ſo *admired*, that he knows from firſt to laſt, all was *of Grace*, and *that free*; that *ſelf* is not able to challenge any thing as due from what it had done, but *all of gift*, and yet as before, with ſuch an equal indifferency on man's account; ſo that God may and will appear to be juſt, both in condemning and ſaving, and *the Juſtifier freely of all that believe in Jeſus, the Light of the World.*

Therefore, let all take heed, how they diſlike this Miniſtration of God, and *ſtriving of his Spirit in their hearts and conſciences*, under colour and pretence of its inſufficiency, and therfore they will not come to him, becauſe his drawings and ſtrivings are not ſo ſtrong as they would have them to be; looking for ſuch an overpowering and irreſiſtiblneſs, as they are not able to withſtand and gainſay; leſt ſuch periſh through a wilful neglect, & for want of ſtretching out their hand, when the Lord holds out his; and ſo they periſh in the ditch, with a vain expectation of further power or cry in their mouths, *Lord have mercy on us:* and ſo with the ſluggard, while they cry, *yet a little more ſlumber and folding of the hands to ſleep, their Garden is overgrown with weeds, and their backs clothed with rags, and they beg in harveſt*; whilſt others that have *ſown in tears*, not fainting, *do in due time reap in joy*, and not deſpiſing the crums that fell from the table, nor the day of ſmall things, witneſs the preſence of their Beloved, *come down into his Garden, and walking among the Lillies.*

Let theſe things be truly conſidered, pondred and weighed in the true ballance of *Light* and *Righteouſneſs*, leſt any ſoul periſh through the *falſe weight and meaſure*; ſo ſhall my ſoul rejoyce that any have eſcaped the Net of the Fowler, through the diſcovery of the *true Light*, and God have all the glory, unto whom alone it belongs, and man *aſhamed, confounded, his mouth ſtopped*, and he laid in the duſt for ever; and then ſhall my end be anſwered in writing theſe things.

THE END.

Concerning Perſwaſions in Matters of Religion.

THere is the Natural man and the Spiritual man, and there are the Perſwaſions of each in and about matters of Religion. There is the Perſwaſion of *Reaſon*, and the Perſwaſion of *Faith*.

The Perſwaſion of *Reaſon* is that belief which man receives into his mind or heart from the exerciſe of the Reaſoning Faculty: and this Perſwaſion in Matters of Religion is but Man's Opinion or Judgement, which how certain or infallible ſoever it appear to him, yet may be ſhaken by a demonſtration or evidence of an higher kind and nature.

The Perſwaſion of *Faith* is that Belief, which the New-Creature receives into the renewed mind, from the Evidence and Demonſtration of the Spirit, which openeth and manifeſteth the things of the Spirit, unto that mind which is begotten and renewed by it. And this Perſwaſion is certain and infallible, however it may be ſtruck at and battered, by the reaſonings of the wiſe earthly part, even in that very man, whoſe heart is thus perſwaded, by the Light of the Spirit of God, concerning the things of God's Kingdom.

Now the loweſt Perſwaſion of *Faith* is higher and of a more noble nature than the higheſt Perſwaſion of *Reaſon:* becauſe *Faith* is of an higher Principle, and of a deeper nature and ground, than Man's Reaſon is. But this (becauſe it appears not in Man's ſphear, but rather out of it, and is contrary to the line and reach of his wiſdom) is accounted by him *fooliſhneſs and madneſs.*

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Thus is the Wiſdom of God (and the Children thereof) judged and condemned by Man in his day.

And how can it be otherwiſe? How can the wiſdom of Man but judge that as fooliſhneſs, whoſe beauty and excellency is hid from its eye? But this is, becauſe the wiſdom of Man is out of its place, not ſubjected to the Wiſdom of God, but exalted above it; therefore (as a curſe unto it) is it ſuffered to lift up it ſelf in its conceitedneſs againſt, and ſo to perſecute the pure Wiſdom of God and the births thereof, that it might fall, and be broken, and ſnared, and taken, and its day deſervedly come to an end, and be ſhut up in the ſhadows and chambers of eternal darkneſs.

But what ear of Man can hear this! Surely none that is whole in the line of Man's wiſdom, reaſon and underſtanding; but that alone which is bruiſed, broken and in ſome meaſure daſhed to pieces, by the inroads of a diviner Life and Nature. This, in the leadings of that Life which hath broken it, and in the ſhinings of the Light Eternal upon it and into it, may be enabled to take up the Croſs to the natural part, and to die that Death with Chriſt, which preſerves from the ſecond Death, with the miſery thereof.

Happy is he, who knows and hearkens to the Perſwaſions of God's Spirit, who is born of God, and taught to wait upon him and worſhip him in Spirit, who receives his Religion from the Light of Faith, into the renewed Nature and Mind, and not from the Reaſon of Man into the natural underſtanding, which is eaſily corrupted and cannot be kept pure, but alone by the indwelling of the Principle of Eternal Life in it.

For though ſuch may ſuffer very deeply in this world, from

from the men of this world (as the Subjects and Servants to the Principle of Life have done in all Ages and Generations) yet their Principle will bear them out, in which God will appear to ſtrengthen and refreſh their ſpirits, and carry them up above all their Sufferings in the Patience, Meekneſs, and Faith of the Lamb. And keeping to their Principle, they cannot be overcome, but muſt either live or die Conquerors, according to the Will and good Pleaſure of Him who ordereth and diſpoſeth of all things well, and bringeth good out of every evil, in deſpight of all the powers of darkneſs. And he that overcometh (whether by life or death) in the Lamb's Spirit, ſhall wear the Lamb's Crown, and ſit down in that perfect Reſt in the Kingdom of the Father, which will give the hearts of all his Children full Satisfaction. In which aſſured hope (Life ſtirring in our boſoms, and quickning our hearts with Love unto our God, and Zeal for his Truth) we can freely give up all that is near and dear unto us in this world, and lay down our heads in inward Peace, in the midſt of the greateſt outward Perſecution and Trouble. *Even ſo, O Lord, thy Will be done concerning this Generation of thy People, whom thou haſt begotten to thy ſelf, and brought forth by thy mighty Power, to teſtifie to thy Truth in this preſent day. Diſpoſe of them as it pleaſeth Thee, and let not their Faith in Thee, nor thy Faithfulneſs to Them fail, but let them be a Praiſe to thy Name throughout all Generations, and tendred by Thee as the Firſt-fruits of thine Appearance, in the glorious Light of the everlaſting Day, after this great, long, thick and dark night of Apoſtacy from the Life and Spirit of the Apoſtles, which hath ſo long eclipſed and covered the brightneſs of thy Beauty from the ſight of the Earth.*

Iſaac. Penington.